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RELIGION, EDUCATION, BIBLICAL AND
JEWISH ANTIQUITIES, LITERATURE
AND GENERAL NEWS.

JULIUS ECKMAN, D.D.,
EDITOR AND PROPRIETOR.

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Hebron and the Cave of Machpelah; OR The Sepulchre of the Patriarchs.

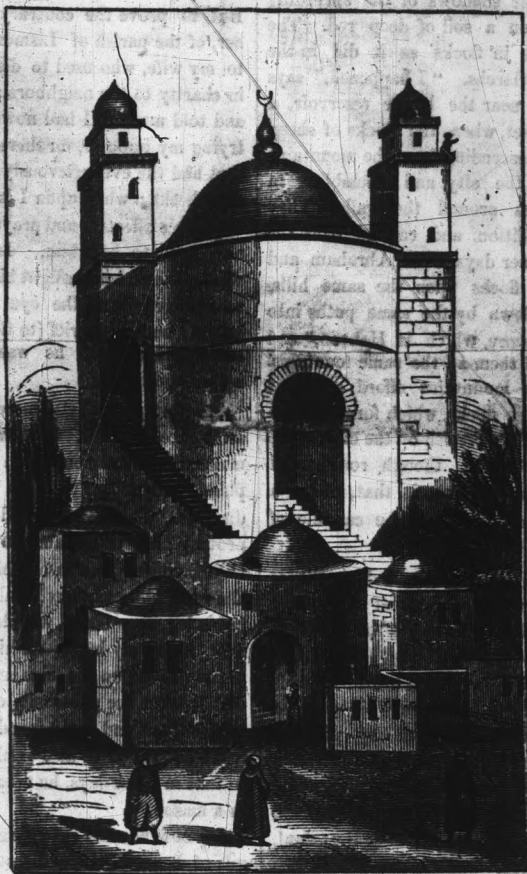
(CONTINUED.)

In the account furnished by Dr. Durbin's dragoman, it is worthy of note that if Said's testimony with regard to the number of the tombs is at variance with that furnished by Ali Bey, it corroborates it in the matter of the rich carpets of green silk with which both affirm that the tombs of the patriarchs were covered when they saw them. How, then, it may be asked, does it happen that Sir Moses Montefiore saw nothing of all this? The answer, perhaps, may be found in the fact that Sir Moses was allowed to enter the Mosque as a special favor, and that consequently his visit must have been known and anticipated. Nothing seems to be more certain than that the Turks desire to keep the world at large in ignorance about the arrangements and general adornments of the Mosque. They probably judged that Sir Moses would publish an account of what he was about to see. Could anything, then, have been easier for them than so to dispose the movable furniture of the Mosque, as to convey an impression to his mind, wholly different from that produced upon previous travellers? Now, on the contrary, it must be remembered that Ali Bey introduced himself into the Mosque, by a species of fraud, in passing himself off as a Moslem, and that consequently he must have seen the interior in its normal, ordinary state. Again, as to the number of the tombs, Ali Bey and Benjamin

Tudela agree. Their testimony on this point must be decisive, and we can only come to the conclusion that either Dr. Durbin did not properly understand his dragoman, or that the latter was glad enough to pocket the Doctor's money, and at the same time convey to him an erroneous impression with regard to the interior arrangements of the Mosque. There seems to be as little doubt that Ali Bey's story as to the location of the tombs on the main floor of the Mosque, has reference not to the real tombs, which are in the cave beneath, and which he was not permitted to visit, but merely to the sarcophagi or simulacra of these tombs which are, or perhaps, were, placed as he has described them. It seems that the Turks raised these sarcophagi at a comparatively recent period and passed them off as the original tombs; partly, perhaps to put the curiosity of the unfaithful at fault, and partly to save themselves the trouble of descending so

often into the cave, to show to their brother Moslems the real resting-place of their patriarchs. The only Jew or Christian who seems to have actually entered the cave and given us an account of it, is Benjamin Tudela, whose description we have quoted above. All, perhaps, that can be gathered with absolute certainty from the various and oftentimes discrepant testimony that has come down to us, is the fact that universal tradition, Jewish, Moslem and Christian, points to this Mosque, as the site of the cave of Machpelah, and that the tombs within its limits are sumptuously adorned and guarded by the Turks with a jealous veneration peculiar to them in all matters affecting their religious creed.

Travellers in Palestine frequently mention this bigoted spirit of the Moslems. One cited by Kelly, in his work, entitled "Syria and the Holy Land," states that, when he stopped for a moment, with his Jewish companion, to look



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up at the long marble staircase leading to the tomb of Abraham, a Turk came out from one of the bazaars, and with furious gesticulations, gathered a crowd around them. "A Jew and a Christian," he adds, "were driven with contempt from the sepulchre of the patriarch whom they both revered." Olin's account of the treatment he experienced on a like occasion, is more circumstantial, and is so interesting withal, that we deem no apology necessary for laying it before our readers:

"We approached the main entrance by a broad and noble flight of marble steps, and were met at the door by a person who seemed to have charge of the Mosque, from which he came out to demand our business. We informed him that we wished to examine the interior of the edifice, and especially to see the tombs of the Patriarchs. He said that this was a privilege never granted to Christians, one that none but a Mussulman could enjoy without express orders from the government. We expressed great anxiety to be indulged with admission, and offered to pay liberally could we be gratified. He held some conversation with another man who was listening to our negotiation, and then beckoned to us to follow him, with a look that I was disposed to construe favorably more especially as some boys, who were standing by, appeared disposed to interfere and oppose the movement. He led us along a passage, formed of walls like the exterior of the edifice, towards a door, which I presumed opened into the interior of the Mosque. Before arriving at that point, how-

ever, he called our attention to a hole in the left-hand wall, directing us to look into it, as if to see some highly interesting object. We looked as directed, but saw nothing, as the hole is hardly more than a foot deep, or closed on the opposite side of the wall, if it is even a vista to anything beyond. We turned away, and after seeking in vain for permission to pass the door, walked out of the Mosque, doubtful whether the place shown us is connected with some tradition which renders it interesting to the eyes of Mussulmans, or whether our guide designed it as a hoax. I was inclined to adopt the latter opinion, as the by-standers appeared to be amused, and evidently enjoyed our disappointment.

"In walking around the precincts of this venerable pile, we were met by a company of boys, apparently just let out of school, which is usually kept in or near the Mosque. Without any plausible pretext, they rudely demanded bucksheesh, which we of course declined giving. We had proceeded only a few rods from them and entered a street, when they commenced throwing stones at us. This they continued, running along upon the flat roofs of the houses, until we had reached the bazaar, where a turn in the street sheltered us from their missiles. A number of respectable-looking men were present, who made no attempt to rescue us from insult. The Mussulmans of Hebron are noted for insolence and intolerance."

The principal Synagogue of Hebron was, in Olin's time, a low arched room, dark and gloomy, and but poorly fitted up. The doctor visited it at the hour of prayer: "A number of women, without veils, were assembled in the vestibule, and the interior was occupied by men and boys, engaged in reading and devotion. Two or three persons manifested much earnestness and emotion in their devotions, even to the extent of shedding tears and sobbing audibly."

Fifteen manuscript copies of the *Thora* (scrolls) are preserved in the Synagogue. They are kept with great care in a small case shut with folding doors. The long parchment which contains the law, written in an infinite number of transverse columns, is attached to the ends of two small cylinders, upon which it is wound up. There is another Synagogue in Hebron besides the one alluded to, and connected with them are several (Hedaram) schools. The Jews themselves are mostly natives of Italy, Spain, Holland, Germany, Russia and Greece. Their chief Rabbi, at the time of Olin's visit, was a Hollander. Miss Martineau describes him as a gray-bearded, picturesque-looking old man, exceedingly kind and hospitable to strangers. Only five or six of the Jews, according to Olin, are men of property; the most belonging to the rank of mechanics and laborers. They seem to be less affluent than any other class of their brethren in Europe. Their *hatzere*, which occupies the centre of the town, is dark, gloomy and damp; though little else could be expected in a city where the majority of the streets are but two or three yards in width. Nearly all the houses in the town are built of rough square stones, the common limestone of which the mountains around it are composed. Some of these stones are enormously large, and several employed in constructing the Mosque measured twenty feet in length. The bazaars are, to a considerable extent, covered either by some kind of carving, or by arches springing from the tops of the houses, and spanning the street. They are thus secured from the effects of summer heat, and to some extent against the rains. The shops much resemble those of Egypt in their

size and arrangement as well as in the kind of merchandize exposed for sale; they seem to be even better supplied with goods than towns of the same class upon the Nile. The pavement of the streets is generally very bad, being formed of stones of all shapes and sizes, laid without reference to forming a smooth surface.

We have already mentioned the grapes of Hebron, and the wine which is made from them. The vines are very old, and a little towards Bethlehem, have the appearance of large trees; from the size of the trunks, one might almost fancy that they might have been growing since the days of Abraham. The vale of Eschcol, where the spies sent out by Moses found the grapes so heavy that to carry one bunch, it was necessary to suspend it on a pole, is about half an hour's walk north of the city. Other fruits also abound in the vicinity, as olives, figs, quinces, apricots, etc. The hills in the neighborhood are thickly clothed with brushwood, lilac and white cistus, daphne, white-oak, and even a few stunted fir-trees. The soil, in the ploughed fields, has a deep yellowish appearance; but in the vineyards and olive grounds, the shadows of the spreading trees are cast on a soil of deep red. The country abounds in flocks as it did in the times of the Patriarchs. "I happened," says Olin, "to stand near the larger reservoir, a little before sunset, when the flocks of sheep and goats were descending from the mountains which surround the city, and assembling in immense numbers around the walls. They were in fine condition, and carried back the thoughts to former days, when Abraham and Isaac fed their flocks upon the same hills, brought them down by the same paths into the 'plain of Mamre, which is Hebron,' and perhaps watered them at the same fountains. The sides of the mountains afford excellent pasturage for these flocks, which form an important branch of the wealth of the city. The hill country of Judah, though rough and mountainous, is so productive that, under a paternal government, it would be capable of sustaining a large population."

As it is, earthquakes, war and pestilence have left Hebron but a wreck of its former self. Its present inhabitants are the most lawless and desperate people of the Holy Land. They are engaged in perpetual hostilities with those of Bethlehem, and on this account the city is much less visited by pilgrims than it otherwise would be. It is a singular fact that they sustain at the present day the same mutinous character that distinguished of old the rebels who armed with David against Saul, and with Absalom against David. The Sheikhs of the neighboring towns foment discords and turmoils among them, and the Pacha of Egypt finds them altogether the most troublesome subjects of his dominions. The better part of the inhabitants were driven away by the troubles that followed the unhappy outbreak in 1834. Those who remain eke out a scanty subsistence by the produce of their flocks and their vineyards. And this is all that now remains of Hebron, the oldest city, as many believe, in the world; a city that was in existence when Carthage was in its prime, and that had attained a high degree of prosperity long before Romulus had walled in the few huts comprising his infant colony on the banks of the Tiber. Yet while one stone of it shall remain upon another, it will continue to be visited by pilgrims of all nations and creeds, meeting together as at a common shrine of hallowed associations, and offering a tribute of filial respect and veneration to what is at once the cradle and the sepulchre of their common ancestry.

SELECTED.

Wonderful Gift of the Power of Healing.

The seventeenth and early part of the eighteenth centuries present us with several examples of private persons, who were supposed to have a miraculous power of curing by touch. The most celebrated was a Mr. Valentine Greatrakes, a Protestant gentleman of the county of Waterford, born in 1628—a thoroughly religious and good man, and occupying a highly respectable place in society. It was, sometime after the Restoration, while acting as clerk of the peace to the county of Cork, that Mr. Greatrakes arrived at a conviction of his possession of healing powers. In an account of himself, which he wrote in 1666, he says: "About four years since, I had an impulse which frequently suggested to me that there was bestowed on me the gift of curing the king's evil, which, for the extraordinariness thereof, I thought fit to conceal for some time; but at length I told my wife; for, whether sleeping or waking, I had this impulse; but her reply was, that it was an idle imagination. But, to prove the contrary, one William Maher, of the parish of Lismore, brought his son to my wife, who used to distribute medicines in charity to the neighbors; and my wife came and told me that I had now an opportunity of trying my impulse, for there was one at hand that had the evil grievously in the eyes, throat and cheeks; whereupon I laid my hands upon the places affected, and prayed to God for goodness' sake to heal him. In a few days afterwards, the father brought his son with the eye so changed, that the eye was almost quite whole; and to be brief to God's glory I speak it, within a month he was perfectly healed; and so continues."

Another person, still more afflicted, was soon after cured by Mr. Greatrakes in the same manner; and he then began to receive an "impulse," suggesting that he could cure other diseases. This he soon had an opportunity of proving; for "there came unto me a poor man, with a violent pain in his loins, that he went almost double, and having also a grievous ulcer in his leg, very black, who desired me for God's sake to lay my hands on him; whereupon I put my hands on his loins and flank, and immediately went the pains out of him, so that he was relieved, and could stand upright without trouble; the ulcer also in his leg was healed; so that in a few days, he returned to his labor as a mason."

He now became extensively known for his gift of healing, and was resorted to by people from greater distances, with the most of whom he was equally successful. Wounds, ulcers, convulsions, and dropsy, were among the maladies which he cured. In an epidemic fever he was also eminently successful, healing all who came to him. So great was the resort to his house, that all the outhouses connected with it were usually filled with patients, and he became so much engaged in the duty of healing them, as to have no time to attend to his own affairs, or to enjoy the society of his family. The clergy of the diocese at length took alarm at his proceedings, and he was cited by the Dean of Lismore before the Bishop's Court, by which he was forbidden to exercise his gift for the future—an order which reminds us of the decree of Louis XIV., commanding that no more miracles should be performed at the tomb of the Abbe Paris. Mr. Greatrakes, nevertheless, continued to heal as formerly, until his fame reached England. In August, 1665, he received a visit from Mr. Flamstead, the astronomer, who was afflicted with a constitutional

weakness; but he failed in this case. Early in the ensuing year, he went to England for the purpose of curing the Viscountess Conway of an inveterate headache, in which also he failed. But, while residing at Ragley with the Conway family, he cured many hundreds afflicted with various diseases. Lord Conway himself, in a letter to his brother, thus speaks of the healer: "I must confess, that before his arrival, I did not believe the tenth part of those things which I have been an eye-witness of; and several others, of as accurate judgment as any in the kingdom, who are come hither out of curiosity, do acknowledge the truth of his operations. This morning, the Bishop of Gloucester recommended to me a prebend's son in his diocese, to be brought to him for a leprosy from head to foot, which hath been judged incurable above ten years, and in my chamber he cured him perfectly: that is, from a moist humor, it was immediately dried up, and began to fall off; the itching was quite gone, and the heat of it taken away. The youth was transported to admiration. * * * After all, I am far from thinking that his cures are at all miraculous. I believe it is by a sanative virtue and a natural efficiency, which extends not to all diseases, but is much more proper and effectual to some than to others, as he doth also despatch some with a great deal of ease, and others not without a great deal of pains."

He was now invited by the king to come to London; whither he accordingly proceeded; and as he went along through the country, we are told that the magistrates of cities and towns begged of him that he would come and cure their sick. The king, though not fully persuaded of his wonderful gift, recommended him to the notice of his physicians, and permitted him to do all the good he pleased in London. He went every day to a particular part of the city, where a prodigious number of people, of all ranks, and of both sexes, assembled. The only visible means he took to cure them, was to stroke the parts affected. The gout, rheumatism, and other painful affections were driven by his touch from one part to another, until he got them expelled at the very extremities of the body, after which the patient was considered as cured. Such phenomena could not fail, in the most superstitious era of our history, to excite great wonder, and attract universal attention. The cavalier wits and courtiers ridiculed them, as they ridiculed every thing else that appeared serious. St. Erremond, then at court, wrote a satirical novel on the subject, under the title of the Irish Prophet. Others, including several of the faculty, defended him. It even appears that the Royal Society, unable to refute the facts, were compelled to account for them as produced by "a sanative contagion in Greatrakes's body, which had an antipathy to some particular diseases and not to others." They also published some of his cures in their Transactions.

A severe pamphlet by Dr. Lloyd, chaplain of the Charter-House, caused Mr. Greatrakes, at this time, to publish the account of himself which has been already quoted. In it, he says, "Many demand of me why some are cured, and not all. To which question I answer, that God may please to make use of such means, by me, as shall operate according to the dispositions of the patients, and therefore cannot be expected to be alike efficacious in all. They also demand of me why some are cured at once and not all? and why the pains should fly immediately out of some, and take such ambages in others? and why it should go out of some at their eyes, and some at their fingers, some at their ears or mouths? To which I say, I

all these things could have a plain account given of them, there would be no cause to count them strange. Let them tell me what substance that is which removes and goes out with such expedition, and it will be more easy to resolve their questions. Some will know of me why or how I do pursue some pains from place to place till I have chased them out of the body, by laying my hands on the outside of the clothes only (as 'is usual) and not all pains? To which I answer that—and others have been abundantly satisfied that it is so—though I am not able to give a reason, yet I am apt to believe there are some pains which afflict men in such a manner that they cannot endure my hand, nay, nor my gloves, but fly immediately, though six or eight coats or cloaks be put between the person and my hand, as at the Lady Ranelagh's at York House, in London, as well as in Ireland, has been manifested. Now, another question will arise, whether the operation of my hand proceeds from the temperature of my body, or from a divine gift, or from both. To which I say, that I have reason to believe that there is some extraordinary gift of God." At the end of his narrative are appended a number of certificates as to his cures, signed by the most respectable, pious and learned persons of the day, among whom are the Honorable Robert Boyle, Bishop Rust, Dr. Cudworth, Dr. Patrick, Dr. Whichot, and Dr. Wilkins. In 1667, he returned to Ireland, where he lived for many years, but without sustaining his reputation for curing. It appears that, upon the strictest inquiry, no blemish could ever be found to attach to the character of this extraordinary man. All he did was done in a pure spirit of piety and benevolence. The truth of the impressive words with which he concludes his own narrative was never challenged: "Whether I have done my duty as a Christian in employing that talent which God had entrusted me withal to the good of people distressed and afflicted, or no, judge you and every good man. Thus far I appeal to the world whether I have taken rewards, deluded or deceived any man. All further I will say is, that I pray I may never weary of well-doing, and that I may be found a faithful servant, when I come to give up my last account."

Mr. Southey, in his "Omniana," quotes some curious passages respecting Greatrakes, from a contemporary writer, Henry More. It seems to have been More's opinion that there may be a sanative and healing contagion, as well as a morbid or venomous. He states that Greatrake's hand had 'a sort of herbous, aromatic scent,' and that he could also cure by his spittle. More was not surprised by the cures of Greatrakes, having, ten years before, seen one 'Coker,' who, 'by a very gentle chafing or rubbing of his hand,' cured diseases, but not so many as Greatrakes, who was successful, he says, in 'cancers, scrofulas, deafness, king's evil, headache, epilepsy, fevers, (though quartan ones,) leprosy, palsy, tympany, lameness, numbness of limbs, stone, convulsions, phthisic, sciatica, ulcers, pains of the body, nay, blind and dumb, in some measure, and I know not but he cured the gout.' More, at the same time, states, that 'he did not succeed in all his applications, nor were his cures always lasting.'

Besides Greatrakes, there was De Louthembourg, the well-known painter; Gassner, a Roman Catholic priest, in Swabia; and an English gardener, named Levret, who used to say that so much virtue went out of him that he was more exhausted by touching thirty or forty people than by digging eight roods of ground.

The above are but a few of the many instances that have come down to us of the possession of wonderful powers of healing. It is not surprising that, in an ignorant age, those gifted with this singular faculty, should have been looked up to as beings of a higher order than themselves.

Miracles.

Let not the sceptic's ignorance presume To mark the limits of celestial power, Nor weigh its greatness in the partial scale Of little man's confined philosophy. What! shall that God whose energies divine Waked slumbering matter from the dark abyss Of chaos, and with all-creative hand Bade each minuter particle assume Its form and character; shall He, whose arm Upon the boundless ocean of the air Launched yon stupendous continent of fire, Round which, by laws immutable constrained, The subject planets roll their pendent orbs; Shall that great God, who, with all-seeing eye And wisdom infinite, assigned its place To each created atom; who arranged And methodized by comprehensive rule, In order beautiful, the harmonious whole; Who, calling forth its active properties, And blending all their excellence, produced That miracle of miracles, this World;— Shall He be bounded by the narrow line Of mortal action? Cease, presumptuous man; Doubt not, because thou canst not understand. Thy circumscribed reason ne'er shall reach The secret depths, or trace the hidden maze Of heavenly councils: call thy truant thoughts Back to their God, nor with fallacious art Seek to mislead th' uncultivated mind That asks of thee instruction: rather let The passing wonders of thy Maker's works Excite thine adoration, and arouse Thy sleeping faculties in hymns of praise:—"Great Lord of Life! to Thee I kneel, to Thee Pour forth the warm effusions of a heart Grateful for all Thy mercies: Lord, look down Upon Thy servant, and, as once thou deign'dst To send Thy Spirit to conduct the steps Of Israel's children through the pathless waste To happier regions, so may 'st thou, O God, Guide through this world, this wilderness of sin, A hopeless wand'rer, and at last from death Raise up his raptur'd soul to that high heaven, Where, throned with Thee, the just shall ever live In endless peace and everlasting love."

WILLIAM BOLLAND.

Nathan and Solomon.

One day in spring, Solomon, then a youth, sat under the palm-trees, in the garden of the king, his father, with his eyes fixed on the ground, and absorbed in thought. Nathan, his preceptor, went up to him, and said: Why sittest thou thus, musing under the palm-trees?

The youth raising his head, answered: Nathan, I am exceedingly desirous to behold a miracle.

A wish, said the prophet, with a smile, which I entertained myself in my juvenile years.

And was it granted? hastily asked the prince.

A man of God, answered Nathan, came to me, bringing in his hand a pomegranate seed. Observe, said he, what this seed will turn to! He thereupon made with his finger a hole in the earth, and put the seed into the hole, and covered it. Scarcely had he drawn back his hand, when the earth parted, and I saw two leaves shoot forth; but no sooner did I perceive them than the leaves separated, and from between them arose a round stem, covered with bark, and the stem became every moment higher and thicker.

The man of God therefore said to me:—Take notice! And while I observed, seven shoots issued from the stem, like the seven branches on the candlestick of the altar.

I was astonished, but the man of God motioned to me, and commanded me to be silent,

and to attend. Behold, said he, new creations will soon make their appearance.

He thereupon brought water in the hollow of his hand from the stream which flowed past; and lo! all the branches were covered with green leaves, so that a cooling shade was thrown around us, together with a delicious odour. Whence, exclaimed I, is this perfume amid the refreshing shade?

Seest thou not, said the man of God, the scarlet blossom, as, shooting forth from among the green leaves, it hangs down in clusters?

I was about to answer, when a gentle breeze agitated the leaves, and strewed the blossoms around us, as the autumnal blast scatters the withered foliage. No sooner had the blossoms fallen than the red pomegranates appeared suspended among the leaves, like the almonds on the staves of Aaron. The man of God then left me in profound amazement.

Nathan ceased speaking. What is the name of the godlike man? asked Solomon hastily. Doth he yet live? Where doth he dwell?

Son of David, replied Nathan, I have related to thee a vision.

When Solomon heard these words, he was troubled in his heart, and said: How canst thou deceive me thus?

I have not deceived thee, son of Jesse, rejoined Nathan. Behold, in thy father's garden thou mayest see all that I have related to thee. Doth not the same thing take place with every pomegranate, and with the other trees?

Yes, said Solomon, but imperceptibly, and after a long time.

Then Nathan answered: Is it therefore the less a divine work, because it takes place silently and insensibly? Study nature and her operations; then wilt thou easily believe those of a higher power, and not long for miracles wrought by a human hand.—Parables.

PREJUDICE.—We hate some persons because we do not know them, and we will not know them, because we hate them. Those friendships that succeed to such aversions are usually firm, for those qualities must be sterling, that could not only gain our hearts, but conquer our prejudices. But the misfortune is that we carry these prejudices into things far more serious than our friendships. Thus, there are truths which some men despise, because they have not examined, and will not examine, because they despise them. There is one signal instance on record, where this kind of prejudice was overcome by a miracle;—but the age of miracles is past, while that of prejudice remains.—Colton.

ERROR, THE WAY TO DEFEAT IT.—My principal method for defeating error and heresy is, by establishing the truth. One purposes to fill a bushel with tares; but if I can fill it first with wheat I may defy his attempts.

John Newton.

CENSURE, THE EMINENT EXPOSED TO.—It is a folly for an eminent man to think of escaping censure, and a weakness to be affected by it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.

Addison.

APHORISMS.—The excellence of aphorisms consists not so much in the expression of some rare and abstruse sentiment, as in the comprehension of some useful truth in few words.

Johnson.

The Caravan.

THE BROTHERS OF JOSEPH.

"And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels, bearing spicery and balm and myrrh, going to carry it down to Egypt." Gen. 37:25.

What is here called a company, is usually known by the name of Caravan, in the East. In many parts of that country, these caravans form the only means of transport and communication which the people enjoy.

Throughout Turkey, Persia, Egypt, Arabia, Barbary, and various other contiguous countries, all kinds of merchandise are carried by camels, which in caravans greatly outnumber both the men and the horses,—and of all conveniences in those countries, furnish the most convenient, economical and expeditious.

Merchants and travellers were formerly accustomed to assemble in the place from whence they were to start, and wait for each other, until a sufficiently large company had gathered to protect the caravan from insult and pillage.

They then started off,—sometimes resting the most of the day and marching while it was cool at night, or marching all day in the cooler latitudes, and resting at night.

Every caravan was commanded by a Chief, or Aga, who had three subordinate officers under him, and a sufficient number of soldiers to protect the life and property entrusted to his charge.

Caravans frequently consisted of thousands of men and animals, and occupied weeks in passing from country to country.

During the long and lonesome journeys, which they made through barren deserts and uninhabitable wilds, the travellers sometimes endured hardships and fatigue almost incredible. Provisions and water would become scarce or fail altogether, and camels, horses, and even men would perish from deprivation. Every thing, however, was willingly endured for the sake of the gains insured by a successful trip, which not unfrequently made the fortune of an adventurer in a single expedition.

POPULARITY AND SUCCESS OF PUBLIC MEN.

It is an observation of the late Lord Bishop of Landaff, that there are but two kinds of men who succeed as public characters—men of no principle, but of great talent, and men of no talent, but of one principle, that of obedience to their superiors. In fact there will never be a deficiency of this second class; persons who have no higher ambition than that of sailing in the wake of other men's opinions. Indeed, it is lamentable to think, what a gulf of impracticability must ever separate men of principle, whom offices want, from men of no principle, who want offices. It is easy to see that an Elijah or Elisha could not be connected for one hour with an Ahab or a Jeroboam. Those who would conscientiously employ power for the good of others, deserve it, but do not desire it; and those who could employ it for the good of themselves, desire it, but do not deserve it.

LUXURY.—When I behold a fashionable table set out in all its magnificence, I fancy that I see gout and dropsies, fevers and lethargies, with other innumerable distempers lying in ambush among the dishes. Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon every thing that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom can escape him.—Addison.

The Weekly Gleaner.

FRIDAY, JANUARY 23, 1857.

CIRCULAR TO OUR FRIENDS AND AGENTS.

GENTLEMEN:

You will gather a sufficiently precise idea of the character and general plan of the present sheet, by referring to the prospectus and the table of contents embraced in this number. The want of such a paper has long been felt and acknowledged. The success of this will depend largely upon the measure of ability which we can bring to the performance of our task, but also, let us add, in a very great measure, upon your efforts. If the plan of this sheet meet your approval, and if we can rely with certainty upon your kind wishes for its prosperity and your endeavors to promote its circulation, its success is certain; it will take rank at once among the most popular and influential religious journals of this State. We have taken the liberty to transmit to you several numbers of this our first issue, and would accompany them with the earnest request, that if circumstances should prevent your accepting the agency, which we hereby tender to you, you will confide the same to some suitable person of your acquaintance, who will be willing to accept it, and that you will immediately advise us by letter of the selection you have thus made. We would also urge upon you the propriety of your endeavoring to secure for our paper an extended circulation among Christians no less than among Jews, as we intend to devote a large space in its columns to matter that cannot but prove interesting to the general reader. We shall allow our agents the usual rate of 25 per cent upon all moneys received by them, whether for subscriptions or advertisements. We earnestly solicit from all, whether personally known to us or not, who are friendly to the success of our enterprise, the communication of such interesting items of intelligence relative to our people, as may from time to time reach them. We shall thus, we trust, be enabled to present our readers, each week, with a summary of news that will prove peculiarly acceptable, not only to the members of our creed resident in California, but also to our numerous friends and relations in the Eastern States and in Europe.

We remain, Gentlemen,

Very respectfully Yours,

JULIUS ECKMAN,
EDITOR OF THE WEEKLY GLEANER.

PROSPECTUS.

In substituting to the public the first number of a Periodical, it is customary to say a few words relative to the wants, real or fancied, which the new publication is intended to supply, and to lay down as it were a chart of the general principles by which its future course is to be guided. In accordance with this usage, we proceed to state as briefly as possible the aim and scope of the present publication, simply premising that if any apology be deemed requisite for our entering the already crowded arena of public journalism, it may be found in the fact that, apart from the propriety of having our principles properly represented by a local organ of our own, the Eastern Press has hitherto paid so little attention to certain branches of practical utility as to render the establishment of such an organ almost a matter of necessity. Properly to supply this deficiency will be the leading aim of the present sheet.

The *Measeph*, the *Gleaner*, Gatherer, Defender, for the original has all these significations, is intended to be a religious and literary family paper, devoted to the general advocacy of whatever shall, in the opinion of its Editor,

be best calculated to promote our material and moral welfare as a people.

Biblical and Jewish Antiquities.

As a repository of rare and varied information upon all matters relating to Jewish and Biblical Antiquities, we shall endeavor to make the *Gleaner* peculiarly valuable to all, whether Jew or Gentile, who are interested in the study of this important branch of human knowledge.

Eastern Travels.

Full and accurate descriptions of the classic localities of the land of our forefathers—localities that have been hallowed by the pen of inspiration, and that have witnessed the acting of some of the most important and extraordinary scenes in human history, will form an important feature of our paper.

Illustrations.

Both the above mentioned Departments will be regularly illustrated every week with appropriate and tasteful wood-cuts.

Education.

Without directly encroaching upon the province of the teacher, the Press is, in this country at least, his best and most influential ally. The *Gleaner* will discuss all questions having a direct bearing upon the education and proper management of our children, whether in school or at home: always keeping in view the important fact that the training of the moral faculties, now in a measure neglected, should go hand in hand with that of the mental.

As the friend of the family, the *Gleaner* will also devote considerable space to articles calculated to promote the happiness and general welfare of every member of the household.

Juvenile Department.

An important and interesting feature of our paper will be the Juvenile Department—to the proper management of which we shall devote much care and thought. Our little readers will take up the *Gleaner* every week with the certainty of finding two or three of its columns especially devoted to their interests. To amuse and instruct them will be with us a matter of no secondary importance; and the better to attain this two-fold end, we shall strive to convey our ideas to them in the simplest and plainest language we can employ.

Domestic Economy.

To the Department of Domestic Economy and Hygiene, we shall devote as much space as is consistent with our general plan, and shall in this connection publish regularly every week a number of important rules and receipts for the household.

General News Regarding our People and Interests.

Each number of this sheet will contain succinct and important summaries of foreign news in relation to our people and their interests, and we shall from time to time lay before our readers such interesting items of news from our brethren as may reach us from sources and countries hitherto little known to the general reader.

We shall endeavor to render the *Gleaner* a medium for the free interchange of thought from whatever source it may emanate—and its columns will always be open for the temperate

discussion of all questions connected either with our own or with the public well being. Finally, we shall spare no endeavors to render this sheet a welcome visitor at every fire-side, a credit to our people, and an honor to our State. We shall strive so to blend the useful with the agreeable in our columns, as that no one, whether Jew or Gentile, can rise from the perusal of its pages without feeling that he has been at once amused and instructed.

In the momentous crisis through which our system of theology is now passing, we shall strive to pay due deference to the past, without however, ignoring the requirements of the present, or failing to provide for our existence in the future.

We thus send forth the *Gleaner* upon what we sincerely trust will prove a useful and blessed mission, and, however little temporary profit or advantage may accrue to us, we shall feel amply rewarded if in the end it shall be found to have advanced, however little, the cause of piety and the best interests of mankind upon earth.

To Our Readers.

To judge from the repeated demand for the *Gleaner* at our office, it appears that not one half the number of those who are desirous of its perusal, have as yet been supplied with copies. We gave directions for distribution to every member of the press, every clergyman, literary institution, and to several public offices in the city. But our inexperience in the undertaking in which duty compelled us to embark, and our lack of business capacity, expose us to many difficulties and errors, for which we crave indulgence, and which we shall try to remedy in future. Among these we mention the choice of an Agent or Carrier. We engaged for this department a gentleman to whose fidelity alone we looked, without being aware of his want of local and personal acquaintance in San Francisco.

We therefore beg to state that gentlemen, families or offices, desirous of copies, will find a supply at the Depositories of Messrs. Hutchings & Rosenfeld, 146 Montgomery street; Messrs. Sullivan & Co, near the Post Office; At our Office, 110 Sacramento street.

The Illustrations.

The subjects of the Illustrations of this, our second number, are:—

1. The Rear View of the Ma'rath-Hamachpelah, or Cave of Machpelah, at Hebron.

Having presented our readers in our last, the Front View of the venerable structure over the resting-place of our Patriarchs, we now lay before them the rear of the building; thus affording them a complete view of one of the rarest remains of ancient Jewish architecture.

2. The Elone Mamre, or Abraham's Oak, near Hebron. The description will follow in our next, with several interesting archaeological items of Hebron and its vicinity.

TO OUR AGENTS.—For the terms conceded to you, refer to the Circular. The Agency at St. . . . is, we suppose, occupied. Please preserve carefully the copies which you cannot dispose of—as our means do but allow us a limited issue, and they may be wanted elsewhere. We will pay the postage willingly on such returned copies, if required.

RICHES.—He has riches sufficient who has enough to be charitable.

"He that never changes any of his opinions never corrects any of his mistakes."

THEOLOGY.

Evidence of the Existence of God,
DRAWN FROM THE INHERENCE OF THE RELIGIOUS
SENTIMENT IN MAN.

II.

And if in two or three instances, travelers imagine they have found tribes without the religious sentiment—devoid of this intuition—their observation may, perhaps, rest on the want of a more intimate acquaintance with these races, or, on the fact that the sentiment in those nations, who were still in a state of infancy, is as little developed in them as it is with infants among us; hence they could not give sufficient outward signs of its inherency.

Nor is the argument of its universality affected by the fact, that human beings have been found, who, removed, at a very early period of their lives, from society and its influences, seem to have been apparently deprived of it. For these unfortunates were found to lack the possession of other faculties common to our race, as that of laughter, of language, etc.; and yet, their lack of them is no more proof of their not being universal among us, than the fact of animals being sometimes found in a state of torpidity, proves the absence of vital faculties in the entire species to which they belong.

Expose the torpid serpent to the genial influence of the vernal sun, and, at once, its suspended powers will be renewed, as with a spell, and it will live. The benumbed swallow, occasionally found in old walls and rocks, when exposed to the same influence, will experience a similar change, will revive and dart upwards to the sun; so will the mind of the untutored child of nature, when subjected to the reviving effects of spiritual influences, expand and soar into the regions of spirit, attracted by the benign influence of a divine principle inherent in us, which tells us there is a God!

The same remark will apply to members of civilized society, who are unfortunate enough to be totally, or partially, destitute of this sanctifying sentiment. They are the exceptions—the few exceptions—to the general rule. The human race possesses this sentiment in an eminent degree; it is the distinguishing characteristic of man, and the few who are deprived of it, are to be classed with those of our species who lack some of the physical faculties. We daily meet with men who are dumb, deaf, or blind; there are men who cannot distinguish colors, others who have no ear for melody; others cannot realize the relation between cause or effect; there are partial, and there are total idiots. But these exceptions prove nothing against the existence of the senses in question in the race. So does the existence of atheism not disprove the existence of the religious principle within us. It merely proves that, as there are physical, so there are moral defects, incidental to our species. But we say that these are the exceptions, while the general fact is that we carry the impress, the "image of God," engraven on the tablets of our hearts,—that we find his glorious name enshrined in the sanctuary of our soul, and it is "the light of God" illuminating the whole man; with it, all is light; without it, all is indistinguishable, invisible, interminable, dim, deep, doleful darkness.

This fact, as we hope, being proved, we come to the conclusion, to which we seriously invite the attention of our kind reader.

In searching through the whole range of creation, we find no faculty implanted in any animal without its corresponding object without: the eye finds objects of sight, the ear of hearing, the digestive powers crave food, and a

bountiful hand spreads a plentiful table to satisfy their demand. Our inclinations, our loves, they all find their objects in the world without. And, therefore, neither man nor brute, in either the higher or the lower faculties with which nature has endowed them, are deceived by the creative power that gave them existence. And should man, the highest organized being, in this, his most distinguishing faculty, in the crown of his existence,—the possession of a religious faculty,—should man there be deceived? Should man feel impressed with the idea of a God—should the living soul, the "*Nephesh Ha-yah*," feel a desire for communion with that Being, and should the nobler portion of our race feel that impression so deeply, as even to be ready to devote their whole existence—nay, to pour out their souls unto death in the name of that Being—without the fact of such an existence without? Should man be deceived? Can he be deceived in the object of his creation?

Does Nature, then, in such a manner treat her children, even the most insignificant portion of them, or does she, at all deceive them? Why then should she deceive man?

Should he "who teacheth us more than he doth the beasts of the earth, and maketh us wiser than the fowls of heaven," (Job xxv:7.) should he have endowed us with the highest of faculties, and at the same time deceive us in the most momentous of our interests? Should He have made us less than the beasts of the field should He have placed us beneath the birds of the air?

Behold here a number of birds how busily they move, wind, wave and whirl about—now ascending, now descending—now proceeding, now receding—the old leading the young, the young following the old. What means all this? What are they going to undertake? Why they are birds of passage, birds that in autumn leave their frosty home, their native land, to travel to some more genial clime, to some warmer country. They are now teaching their young—you behold them prepare themselves and their progeny for the long journey before them.

Behold the same birds, young and old, now on the wing, all flying in the same direction, all travelling, without map, chart or compass, to a distant, and to them unknown land, that they may escape the dreary frosts of the winter months at home, and find a pleasant abode abroad; that they may avoid almost certain starvation at home, and find sustenance in profusion in a distant land.

But, let us ask, who has taught them before the arrival of the winter—for they start before the season commences—that to insure their sustenance and existence, they must leave their wonted homes. And who has taught them that the distant land, to them as yet unknown it, would afford them that shelter, that sustenance which their own native land denied them? Who has endowed them with a spirit of prophecy? for they are prophets. Who taught them meteorology? from whom have they received the unerring lessons in geography? for they never miss. What else is it but the inward voice of nature implanted in them from the beginning? Thus generation after generation has, year after year, age after age performed the same route—Nature never ceased to teach them, nor ever taught them wrong. And if she is so true to this inferior creation—if she never deceived the bird in the air—will she deceive the higher, the immensely more perfect organization, man?

Lastly, perhaps the skeptic exclaims, true this lesson is inherent in man, but I do not trust it after all; our senses sometimes mislead us, and perhaps they do so in this instance.



THE ELONE MAMRE, OR ABRAHAM'S TREE, NEAR HEBRON.

To this we reply, that if we deny credence to the universal testimony of the human faculties in the instance before us as evidence of the existence of a God, how can we at all trust them in any other instance? Then we must cease to believe anything whatever; for since we have no way of proving the existence of any thing except by our own, by human faculties, if they could have deceived us in this deep, universal impression, how can we trust them at all?

We therefore arrive at the conclusion, that the universal faculties of man are true—that there is a God, and that he has written this belief in the heart of our race.

EDUCATION.

Multiplicity of Studies to be Avoided.

There is a feeling quite too prevalent in the community, that a multiplicity of studies is really essential to good scholarship. Hence many branches are attended to superficially, no branch is pursued systematically and thoroughly. Parents and pupils frequently imbibe the impression that a long list of studies will produce good scholars; and there are never wanting quacks who will infest your houses, introducing themselves as teachers of all sciences and languages, on improved principles, who will try to make parents believe that, if a boy is to turn out an excellent scholar, you need but send him to their school, where, in addition to the usual English branches, he will learn the German, French, Spanish and Hebrew languages, and the Latin besides, if the child is destined for a profession. And as to girls, to finish their education, they will tell you, you have nothing to do but to commit them to their care, and let them be confined, promiscuously, with the boys, some seven hours, in the school-room, daily, and be taught, besides the usual branches and languages just mentioned, (except the Latin,) Needle-work, Embroidery, Botany, Chemistry, Phrenology, Music, Painting, Patching, Singing, Dancing and Gymnastics; and all this variety is to be communicated to them during the tender age of from six to twelve. You are thus to burden their tender brains with this Babylonian confusion of languages, and their backs with a tower of Babel which they, every day, have to carry to school on their shoulders, in the shape of an ambulating library; for such a number of studies brings daily in requisition a goodly number of books. Thus we, some time ago, met a boy returning from school with such a load; it was a Friday evening, before dusk. We at first thought the child was changing his domicile, but finding the time such an unusual one for moving, we could not help asking the boy, on his approaching us to shake hands, whither he was carrying

his load. Upon this he, in childlike simplicity, replied that he was coming from school. And as to the quantity of books, "Why," said he, "I want all these at school, Mr. — learns us so many languages." Now this system is very reprehensible, and prejudicial to the development of the human mind; it is an error than which a more stupendous one cannot be conceived. Our schools, at best, can furnish but a foundation, upon which the whole subsequent life must erect a superstructure. It is vastly more important that this foundation be accurately, strongly and fitly made, than that it contain a great variety of material.

We would not be understood as undervaluing the higher branches, but merely as being opposed to substituting them for the elementary and indispensable ones. We would not have a pupil attend to geography of the heavens until he knew something of the geography of the earth; nor would we allow Chemistry, Astronomy, Geometry, Botany, Geology, and a long list of other ologies, to take the place of Reading, Spelling, Arithmetic, and other fundamental studies. Let a good foundation be well and thoroughly laid, and then the pupil has that on which he may rear a superstructure of any desired nature and extent. But, how often is it that pupils are allowed to fritter away their time upon some of the more accomplished, though less useful branches, and that too, when they are sadly deficient in their elementary training! How many Misses spend their time on music and embroidery, French and painting, who might, with more propriety, spend some time over the spelling-book, and in learning the uses of the needle and the flat-iron, or in listening to the music of the piece of furniture which is used in sweeping the room.

A gentleman, who was for many years at the head of a popular academy, says: "A young lady once came to place herself under my care; with the intention of becoming a teacher. Upon examination, I found her exceedingly ignorant in the common branches of an English education; but, perceiving from her appearance, that she had a course of study marked out in her own mind, I asked her what branches she wished to pursue while under my care. Said she, I wish to study Chemistry, Philosophy, Astronomy, and French,—paint a mourning piece, read Spanish, conjecture a map, and learn bigotry." Thinking the last named sufficiently abounded without culture, he very readily conjectured that there was some mistake in the nomenclature; and, upon further examination, he was induced to substitute botany for bigotry. And is it not true, that, in many schools, there are scholars who can neither pronounce nor spell the names of the branches they pursue?"

The truth is that nearly every man has some favorite study, which he wishes to have occupy a prominent place on the catalogue of school studies; and, if the notions and whims of all should be gratified, it would require no inconsiderable effort merely to remember the names of the branches to be pursued. We recently heard quite a discussion on the propriety of making agriculture a distinct subject of school instruction. Now, though we have a very exalted opinion of farming, we can see no good reason why it should be singled out from the numerous other occupations as a department of common-school study; and, should such be the case, we should soon find other occupations clamorous for their share of attention, until it would be necessary to construct school-houses on entirely new principles. While, outside, a small farm would be needed, we should, within, in addition to the usual study-room, want one for a carpenter's shop, one for a smithery, another for a cooperage, another for a shoemaker's, with a basement for a cotton factory, and the attic for a tinman's shop. These, in full operation at one and the same time, under the superintendence of one man, would render all occasion for vocal music unnecessary; and if the young did not become qualified for the pursuits of life, they would certainly become familiar with the din of business.

Our common schools, constituted as they are, are more correct in the limits of the branches to be taught in them. Reading, spelling, penmanship, arithmetic, geography and history, grammar, including of course composition, letter writing and single-entry book-keeping, probably comprise all the branches that can be advantageously pursued in our public schools. These, thoroughly and properly taught, will fit the young for assuming a respectable stand in life; but the acquisition of higher branches, without a well-grounded understanding of these, will only subject one to constant occasions for mortification. What matters it, if one understands Chemistry, Geometry, French, German, Spanish and Latin, with many other branches, if he cannot read intelligibly, spell correctly, write legibly, or pen a readable letter.

We therefore assume that the branches taught in our public schools, under the superintendence of competent directors and efficient teachers, are in every respect sufficient to prepare our youth for a general practical calling. We now close these hints, in hopes of their proving serviceable to a number of our readers.

The Press.

We are under deep obligation to the members of the Press for the readiness with which they noticed our first efforts. We hereby tender them our sincere thanks for this instance of attention, as for many others which, with very few exceptions, they always have evinced in the promotion of the interests of Israel.

At the suggestion of a friend, we beg to lay before our readers the opinions of that honorable body as to our first number.

ACKNOWLEDGMENTS.—It affords us pleasure to acknowledge our unfeigned thanks to several of the members of the Synagogue Emmanuel for the readiness with which they came forward to assist us, by a supply of their advertisements; and to other gentlemen of the same congregation for their active efforts in promoting our interests.

We also thank a highly respected friend for his kind remarks, and shall always gladly lend an ear to the advice of friends.

THE FAMILY.

Our Home.

Closely connected with all the sweet and tender associations that cluster around the fond name of mother, is the idea of home. It is next in the heart, and the next bright link in the chain of memory. It is the place where first we entered the scene of life, where our eyes first opened to the pleasant light of day, and where first we breathed the pure air of heaven. There is the nursery, whose walls have re-echoed the sounds of our infant glee, and there the trees, beneath whose shade we have sported through childhood's happy hours. There grow the flowers which first unfolded their brightly-tinted petals to our delighted view, and sent forth their fragrance for us. There flows the stream, upon whose sunny waves we have often launched a tiny bark, and watched its progress, borne onward by the summer breeze. When our long days of sporting in the sun-shine, with birds, and flowers, and rippling streams, are occupied by the daily routine of the school-room, and playthings are exchanged for book and satchel, and rambles through wood and dell for the path to school, with what joy do we throw aside our book and turn our footsteps homeward!

Years pass away, and we leave the home of childhood for the halls of learning, or the stirring scenes of business life. Then how does the thought of home pass through the student's mind! Even when he seeks to forget it in study, it will steal into the heart, and unconsciously he will be weaving a web of happiness around the thought of home. When written messages of love arrive to cheer the days of absence, most eagerly does he look for the missive that tells of the welfare of the loved ones of home. How precious in his sight are the articles that bear the impress of home! With what impatience does he await the time when he may return for a season to his home. He would even add speed to the rapid flight of time, that he may hasten the day when the light of home shall again dawn upon him.

Often, when weary with travelling the dusty road of life, does the man of business long for the quietness of his early home. Wealth has been with him the object of pursuit, and it may be that his golden dreams have been realized.

But as he lays his head upon his downy pillow, weary with toil in search of gain, and harassed with cares attendant upon the possession of riches, gladly would he exchange it for that couch, though humbler, on which he was wont to rest his head in the calm sweet sleep of childhood, within the walls of home. The road to fame may have been the chosen path of another, and ambition his ruling passion, and he has reached the temple of his adoration, and breathes the incense offered upon its altar. And now that he has sacrificed all upon that altar, he sees the folly of his blind worship. He "feels the mockery of the shrine at which his spirit knelt." The laurel wreath pierces his brow like a crown of thorns, and willingly, yes, joyfully would he tear it away and fling aside the empty honors it confers, could he go back to his early years, and sit in the happy circle, amid the holy influences of home. Another seeks happiness by wandering in foreign lands. He may visit countries celebrated in poetry and song. He may stand on places where stood before him the renowned of ancient and modern days; the warriors, the orators, the poets, the statesmen. He may wander among the tombs of kings and emperors famed in history's pages. He may travel among the classic ruins of Greece, or tread the awe-inspiring ground of the land of Promise,

and beneath the mellow skies of Italy, view the magnificence of the Imperial city. But the picture of home drawn by memory's faithful pencil will seem more beautiful to him, than the proudest monuments of artistical genius that Greece or Rome can boast. And unlike all other things so fair, it grows not dim by age, but brightens as years roll on, and seems fairer even than in youth. Wherever we wander no dwelling seems to attract us like that we called our home. No flowers are so fair as those that bloomed around our home, and no streams that meet the eye are so bright as those on whose banks we played in childhood, and no birds sing so sweetly as those to whose notes we listened beneath the trees that wave over our home. Yes, truly, "be it ever so humble there's no place like home."

Selected.

DOMESTIC MEDICINES.

Catarrh of Cold.

Colds are so common in all countries, and their modes of treatment so generally known, that much need not be said respecting them; further than to remark, that early attention will frequently prevent their laying the foundation for other complaints, which may, in the end, prove highly dangerous, and very difficult to be removed.

Persons of delicate constitutions are most subject to colds: and from the carelessness of such persons in neglecting to avoid exposure and to remove the early symptoms of disease, more than two-thirds of the whole number of consumptive cases, in all countries, arise and become fatal.

SYMPTOMS.—A dull heaviness of the head, with a stoppage of the nostrils, and at times much sneezing, which is always followed by discharges of a thin heavy mucous from the nostrils. Soreness of the throat, cough, and chills are felt over the person, with occasional hot flushes, and persons of weakly constitutions experience a tightness and pain of the chest.

Sometimes the symptoms are highly inflammatory or feverish; this is nearly always the case with irritable constitutions, in which event, the complaint must be arrested immediately.

There have been too many who, self-reliant on the strength of their constitutions, have treated a cold with a slight, and by not paying a due and proper regard thereto have become martyrs to their own temerity, by sinking down suddenly in the grave, or become an invalid for the remainder of their lives.

PREVENTION.—It is all important to health, that the body should not be unnecessarily exposed to the night air, or be subjected to dampness.

Changing warm clothing in undue seasons for thin, while the body is warm or heated from exercise at balls, the hotbeds of physical and moral disease and corruption, or dances in crowded halls must subject the body to a violent change, and which too certainly induces a cold.

Suddenly exposing the body to a current of air while, under the foregoing influences, or any other imprudent course effect the same result, and lay the foundation for a disease that may terminate life.

REMEDIES.—Immediately before retiring to rest, bathe the lower limbs and feet in warm water for fifteen or twenty minutes, then wipe and rub them perfectly dry, and wrap them carefully in warm dry flannels. After lying down, take a large drink of warm sage, balm, or hysop tea, or any other warm drink that will produce a moderate perspiration or sweat.

If the head is much stopped up with the cold, use the head-bath recommended below; or sitting in bed and covering the head with flannel or a blanket, produce a steam by placing a hot rock or brick in a crock or basin, or least these should crack, use a small wooden vessel, and gradually dripping water on it, at the same time holding the vessel in your lap, and closing all avenues by which the steam might escape from about the head, excepting the one through which the breath passes.

Simple as this is, relief will ensue almost immediately. If fever should arise, medical aid must be sought.

DIET.—The diet in all cases of cold should be light and cooling. Heating or stimulating articles, either of drink or diet, are highly improper, and always produce more or less fever.

DRINK.—The best drink during the day is flaxseed tea, with a small portion of acid in it.

The French have an excellent remedy for curing colds, and which has been frequently used by medical practitioners, with much success and relief to the sufferer. They apply a poultice of boiled onions to the sole of each foot on going to bed, after having first bathed the feet and limbs well in warm water, and if the throat is sore, they apply a boiled onion poultice to it.

This application is valuable, and may be much relied on.

If the chest is much oppressed, the application of this poultice to it will almost invariably give relief.

ANOTHER REMEDY.—The following remedy, which is an excellent and efficacious one, has frequently afforded relief in cases where colds had been of a serious character.

Take one half ounce of flaxseed, half an ounce of liquorice, and a quarter of a pound of raisens; put them together into two quarts of water, (rain water if to be had,) and simmer the whole over a slow fire, until the quantity is reduced to one quart. Then prepare some candy made from brown sugar and dissolve it in the liquor boiled down as above; half of this is to be taken every night on retiring to bed, mixed with a little good vinegar to give it a slight acid taste.

This preparation will certainly cure a cold, if used for a few days.

Conversions to Judaism.

That instances of conversions from Christianity to Judaism should be rare during the gloomy atmosphere of the dark middle ages, and under the heavy persecution to which it subjected us, need not be wondered at. However, they were, even then, very frequent in Spain, and are not rare occurrences in our days. During 1849, (the year of our emancipation in Prussia) we had in the city of Berlin, alone, forty or forty-eight cases of a return to Judaism of parties, who had changed their profession for offices' sake; since, before that time, no Jew was admitted to office in that State; and since that time, conversions have occurred in Europe and in the United States—as in Cleveland, New York, Philadelphia, Charleston, Mobile, New Orleans and San Francisco. And we learn from the *Cologne Gazette* that, lately, in several places in Prussia, Christians, intending to abandon the Christian religion, declared their intention before the civil courts. Upon which they were informed by the Judge that this declaration was not sufficient, as the law requires, not only the declaration of leaving one denomination, but also the name of that which the person intended to join. The parties then openly declared their readiness of becoming Jews, which satisfied the court.

NEWS.

We are chiefly indebted for the following items to the *Israelite*.

MELPHIS, TENN.—The Hebrews of that city are about raising a synagogue. They are in a flourishing condition.

REV. DR. ILLOWAY.—We learn that the valuable services of this gentleman have been secured by the Hebrew congregation of Syracuse.

Foreign News.

SPAIN.—The hopes which, some two years ago were entertained of the Jews' being allowed to return to Spain, do not appear to become realized; since we learn that the power of the church is in the ascendancy, and reactionary measures proceed to such an extent that the Russian Ambassador is said to have openly declared that it could not last.

RUSSIA.—A better day seems to dawn upon that country; the Emperor seems seriously disposed to introduce reforms. The superiority of the Allies in the last war being acknowledged, the Minister of Public Instruction of late presented to His Majesty the necessity of a radical improvement in the system of education.

That official in his report alludes to the progress made in the Jewish schools and academies and hopes that the late favors extended to them will prove a stimulant to their known energies.

HUNGARY.—AN ODD CUSTOM.—According to an ancient custom the Jews of Hungary presented the Emperor with a pair of very fat geese. The deputation sent to Vienna to present this gift, were admitted to an audience and graciously received by the Emperor, Francis Joseph.

List of Rabbis in the United States.

We give the following list of duly authorized Rabbis in the U. S., which we have every reason to believe to be complete. Should we however have omitted one or two names, we willingly will correct the mistake in a later number.

ALBANY.—Rev. Dr. Elkan Cohn.

BALTIMORE.—Mr. Abraham Rice.

Dr. Guntzberg;

Rev. Dr. Einhorn, Editor of *Sinai*.

CINCINNATI.—Rev. Dr. Lillenthal, Editor of the *Deborah*, and Co-Editor of the *Israelite*.

Rev. Dr. Isaac Wise, Editor of *Israelite*.

Rev. J. Kalish.

NEW YORK.—Since the demise of Dr. Merzbacher of the Temple (?)

SAN FRANCISCO.—Dr. Julius Eckman, Editor of the *Gleaner*.

SYRACUSE.—Rev. J. Illowy.

DRINK.—The best drink between meals is pure water.

If we use drinks with meals, a small quantity of milk, molasses, or sugar, may be mixed with them, with more safety than at other times.

Many people live at the expense of life.

Too little food, drink, sleep, clothing, and exercise, are injurious, as well as too much.

Most persons who call themselves healthy are laboring under incipient diseases produced by wrong habits.

Most persons would be benefitted by going without supper once or twice a week.

Fruits when eaten, should make part of a meal.

Opinions of the Press.

THE NEW RELIGIOUS PAPER.—We have received the first number of "The Weekly Gleaner," a periodical devoted to Religion, Education, Biblical and Jewish Antiquities, Literature and General News. Julius Eckman, D. D., Editor and Proprietor. Such is its own announcement. It is a beautiful sheet, in quarto form, and makes a neat typographical appearance. It is filled with interesting original matter. The captions of some of its leading articles will give our readers a fair idea of its intended course:—"The Sepulchre of the Patriarchs," "The Existence of God," "The Mother," "Domestic Economy," "General California News," etc. May it accomplish much good.—*San Francisco Herald.*

WEEKLY GLEANER.—We have received a copy of the first issue of a new Hebrew paper published at San Francisco, bearing the title of the *Weekly Gleaner*. As a specimen of typography it is second to none in the State, and contains a large quantity of literary and religious matter.—*Stockton Argus.*

A NEW PAPER.—The *Weekly Gleaner*, a paper devoted to the interests of the Jewish people, under the editorial charge of Julius Eckman, D. D., made its first appearance yesterday. It is a highly interesting sheet, replete with information, and finely illustrated. We wish it a long and prosperous career.—*Town Talk.*

The first number of the "Weekly Gleaner" is on our table. It is in quarto form, owned and edited by Julius Eckman, D. D., devoted to Religion, Education, Biblical and Jewish Antiquities, Literature and General News. Taking this number as indicative of what may be expected hereafter, we incline to the opinion that this will prove to be the most instructive and interesting religious paper in the State. We shall at another time give a more extended notice.—*The Phoenix.*

NEW JEWISH PAPER.—We have received the first number of a new weekly paper devoted to the interests of the Hebrew population in this State. It is entitled *The Weekly Gleaner*. Its editorial and selected matter evince ability and taste, and its typographical appearance is very neat.—*The Wide West.*

THE WEEKLY GLEANER.—We have just received the first number of a new weekly paper, bearing the above title, published in this city and edited by the Rev. Dr. Eckman. *The Weekly Gleaner* is a small folio of eight pages, cleanly printed and presenting a very neat typographical appearance. It is especially devoted to the interests of our Hebrew population, and from the great variety of original and selected articles of interest which it contains, and the well known ability of the Rev. gentleman who has charge of its editorial department, it will, no doubt, prove a valuable acquisition to the family literature of both Hebrew and Gentile.—*San Francisco Daily Alta, Saturday, Jan. 17th.*

NEW HEBREW PAPER.—The first number of *The Gleaner*, a new weekly paper, especially devoted to the interests of our Hebrew population, was published to-day. It is edited by the Rev. Dr. Eckman, of this city. *The Gleaner* is a small folio of eight pages, and is clearly printed. It contains a great variety of interesting articles, original and selected, many of them having especial reference to the antiquities, history and present condition throughout the world, of the Jews. It is illustrated by some excellent wood-cuts. Such a paper will prove a valuable family companion to Christians as well as to Jews.—*Eve Bulletin, Friday, Jan. 16th.*

THE BENEFIT OF MISS MARY PROVOST.—The benefit tendered by this accomplished lady, at the Metropolitan Theatre, on Thursday last, the 15th inst., went off excellently. The house was filled by a highly interested audience.

In acknowledgment of the merits and munificence of Miss Provost, the citizens of San Francisco having tendered her a complimentary benefit, it took place last evening; thus affording our friends an opportunity of evincing their feelings of gratitude for the benefits conferred by Miss P. to the Hebrew Benevolent Societies of Sacramento and this city, by a numerous attendance.

REMEDY FOR FAINING.—First place the patient in the horizontal posture, throw cold water over the face, and bathe the hands with vinegar and water; loosen the dress, and admit a free current of fresh, cool air. Pungent salts, ether, or *eau de Cologne*, should be held occasionally to the nose, and the temples should be rubbed with either of the two latter. When the patient has partly recovered, a small quantity of wine, cold water, or ten or twenty drops of sal-volatile or ether, in water, should be given.

BIRTHS.

In this city, on the 19th inst., Mrs. Israel Solomon, of a daughter.

In this city, on Thursday morning, the 22d inst., Mrs. Solomon Lichtenstein, of a son. The mother and the child are doing well.

Hebrew Young Men's Literary Association.—The members of this Association are hereby notified that a Debate Meeting will take place next SUNDAY EVENING, Jan. 25th, 1887, at 7 1/2 o'clock, P. M. Subject: "Which has been more beneficial to the United States, Agriculture or Commerce?" The friends of the Association are respectfully invited to attend. By order, A. HOFFMANN, Secretary.

Ophir Lodge, No. 21, L. O. B. B. Meets every Wednesday Evening, at 7 o'clock, at Temperance Hall, Washington street. Members of the Order are invited to attend. M. B. ASHIM, President.

J. VOGLSDORFF, Secretary.

BUSINESS CARDS.

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MOSES.

And when she saw him that he was a goodly child, she hid him three months, and when she could do longer hide him, she took for him a basket of bulrushes and daubed it with slime and with pitch; and she put the child therein and laid it amongst the flags by the brink of the river.

Exod. 2:2,3.

"My child, I can no longer hide thee:
So to my God alone confide thee."
Thus spake a mother, broken-hearted,
As from her darling child she parted.

Once more with tenderness embracing,
And in an ark the infant placing,
She to the river's side conveyed it,
And 'mong the flags in secret laid it.

The princess near her course is bending,
A train of maids her steps attending.
She cries, "What is it lying yonder?"
Then views the curious ark with wonder.

Within it lies a little creature,
Of fairest form and lovely feature:—
Behold, the Hebrew babe is weeping,
It needs a mother's tender keeping.

With pity moved, great Pharaoh's daughter
Resolves to save the child from slaughter;
To her kind heart its tears endear it,
And now she seeks a nurse to rear it.

A little maid has watch'd her brother;
She runs and tells the baby's mother!
Whom for its nurse the princess chooses,
Nor she the office sweet refuses.

O! who can tell the mother's pleasure,
Again to find her infant treasure!
Again beneath her roof behold it,
Again within her arms enfold it!

THE INFANT'S MORNING PRAYER.

"God that to our eyes hath given
Light once more,
Which o'er glowing earth and heaven,
Beauty doth pour;
May Thy spirit still watch o'er us,
No dreadful sin allure us,
Through the day;
And when life's last day is done,
May we calmly, as the sun,
With our guerdon sought and won,
Pass away."

THE INFANT'S EVENING PRAYER.

Lord, I have passed another day,
And come to thank thee for thy care;
Forgive my faults in word or play,
And listen to my evening prayer.
Thy favor gives me daily bread,
And friends who all my wants supply;
And safely now I rest my head,
Preserved and guarded by Thine eye.

The Locust.

You will recollect, my dear children, that a few weeks ago, when I told you about the plagues of Egypt, and mentioned the eighth—the locusts—a good number of you did not know what locusts are. I got the book and showed you the picture of one; but I could not then tell you much about them,—I had so many other things to teach you. But now, as I have a paper in which I can speak to so many children at once, I will let you know as much about them as a child need know.

The locust is called an insect, as well as the ant and the bee, but instead of being harmless, as they usually are, it does a great deal of injury. It is also much larger than they; for it is generally three inches long, and sometimes as much as four or five. The plague of the locusts was the eighth which God sent upon the Egyptians, because they would not let the children of Israel go, as he commanded; and it was a very terrible one indeed. The Bible says, "They covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing on the trees, or

JUVENILE.



God is so good that He will hear
Whenever children humbly pray;
He always bends a gracious ear,
To what the youngest child can say.

in the herbs of the field through all the land of Egypt." This is the way they often do in those countries, though perhaps it is not common for so many to come at once.

They fly in companies of thousands together, and so close that they look like a great black cloud. When they alight on the ground they all come down in a body, and immediately begin to devour the grass and grain; they also eat the leaves of the trees, and every green thing they can find. The people dread them more than they do the most terrible fire or storm; because, though they are so small, they destroy all the food, and leave the people ready to starve. When the inhabitants see them coming over their fields, they try to drive them away by making loud noises or by kindling fires; but this does little good.

It is said that a great army of locusts came over the northern part of Africa about nineteen hundred years ago. They consumed every blade of grass wherever they alighted; also the roots, and bark, and even the hard wood of the trees. After they had thus eaten up every thing, a strong wind arose, and after tossing them about awhile, it blew them over the sea, and great numbers of them were drowned. Then the waves threw them back upon the land, all along the sea-coast, and their dead bodies made the air so unwholesome that a frightful pestilence commenced, and great numbers of men and animals died.

Many travellers have seen these great clouds of locusts, and describe them in their books. One says he saw a company consisting of so many that they were an hour in passing over the place where he was. They seemed to extend a mile in length and half a mile in width. When he first noticed them, they looked like a black cloud rising in the east; and when they came overhead, they shut out the light of the sun, and made a noise with their wings like the rushing of a water-fall. Another swarm is men-

Nor will she lose this precious season
To teach him many a holy lesson;
But use her every fond endeavor
To make him serve the Lord for ever.

Soon in a palace gay residing,
And in a heathen court abiding,
And every earthly good possessing,
He chiefly craves a heavenly blessing.

"In vain for me are tables spread
With costly meats and wine;
In vain upon a silken bed
At noon-day I recline;—

"In vain on prancing coursers mount,
In warlike chariots ride;
Treasures of gold and silver count,
In palaces abide;—

"In vain am I for learning famed,
For courage and for strength;
And, son of Pharaoh's daughter named
May wear a crown at length;

"In slavery my brethren groan,
And eat their bread with tears;
Beneath a cruel master's frown
They spend their bitter years.

"Yet God our father Abraham bless'd,
And promised to bestow
Upon his seed a land of rest
Where milk and honey flow.

"O! willingly would I forsake
This court and palace fair,
The glorious work to undertake
Of leading Israel there.

"O happy day! when we should see
The hills our fathers trod,
And, as one numerous family,
Worship our fathers' God!"

Bible Stories.

THE CHILD'S MORNING PRAYER.

Good God! I thank thee that thou hast taken care of me during the past night, and that I am alive and well this morning. Keep me from evil all this day, and help me to love and serve thee all the days of my life.— Bless me, (my father, mother, brother, sister, etc.) and give me (us) every thing that I (we) need for Body and Soul. Amen.

THE CHILD'S EVENING PRAYER.

Good God! thou knowest all things and seest me by night as well as by day. Forgive me every thing that I have done amiss this day, and keep me safe all night. Bless, I pray thee (my) father, mother, brothers, sisters, and friends; do good to them at all times and in all places, and help us always to serve Thee in love. And when I have done Thy will here, may I, by Thy Grace, be fully-prepared for the world to come. Amen.

tioned which took four hours to pass one spot; and they made the sky so dark that one person could not see another at twenty steps off.

You can now understand two or three passages from the Bible which I will mention. David says in the 23d verse of the 109th Psalm, "I am tossed up and down as the locust;" that is, as the clouds of locusts are tossed about by the wind. In the first chapter of Joel God threatens to send the locust among the people, because of their wickedness; and he says of them, Before their faces the people shall be much pained; all faces shall gather blackness they (the locusts), shall run like mighty men; they shall climb the wall like men of war; they shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief." An English clergyman who visited countries where locusts are found, a few years ago, says that these verses describe them exactly as he has himself seen them.

Locusts are sometimes used for food. The Arabs boil them with salt, and then add a little oil or butter; sometimes they toast them

by the fire before eating them. A traveller speaks of seeing Arab women employed in filling bags with locusts, which were to be used for food.

You must not think this so strange—some men eat worse things. These insects live on nice clean food. But, after all, the Bible says the children of Israel must not eat all species of them; but some even we may eat.

Adapted from Mrs. Harriet M. Cook.

SCHOOL NOTICE.—The children are invited to attend School, on Saturday and Sunday morning, at 10 o'clock, as usual.

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